

THE MASTER ASCENDED

By

"A WATCHER"

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR—MADRAS—INDIA

1938

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NATURE'S ASSENT TO THE FIFTH INITIATION

THE setting for the Fifth of the Great Initiations seems to be in the nature of a magnificent Assent on the part of the Kingdoms of Nature of which the candidate has so far been a member, from the earliest right up to the Human Kingdom itself. Each Kingdom in turn seems to bear witness to the candidate's possession of the fruits of such Kingdom, and proclaims him to be *gotrabhu*.¹ It would seem also that such fruits, even in the case of the earlier Kingdoms, are by no means garnered in their fullness, in their completion, until the individual is on the threshold of this supreme step, which marks his transition from microcosmic to macrocosmic evolution. It is as if the candidate makes a triumphal progress through each Kingdom of Nature in turn, or attunes his consciousness in turn to the full consciousness of each Kingdom, with Elder Brethren as witnesses, recorders, companions. As he passes

¹ *Gotrabhu* means "ready" for the next Initiation.

through each Kingdom, the homage of of that Kingdom is gloriously accorded to him, and in that homage is the power which effects those changes in the individual which mark him ready for the great Ascension. Each constituent member of each Kingdom acclaims him, renders him homage, sings out to him its heart's song of gratitude and at-one-ment, so that great surges of triumphant music ring round and through him, to which his own nature instantly responds in stupendous accord and unison ; the music within blending in utter harmony with the music without—unassailable witness to a kingship of the Kingdom which the candidate has at last and for ever achieved.

In that sublime Act of Unity, candidate and Kingdoms move a stage onward, draw a step nearer to the individual goal. The candidate ascends into Heaven, dwells in Heaven-consciousness, and every single denizen of each Kingdom moves onward under the Law of the Unity of all Life. Not a single denizen excluded from participation in the Act of At-one-ment, for Initiation is no less universal than individual, an expansion of consciousness is no less for all than for the one. The triumph of one is a triumph for each and

for all. The burden for each has become substantially less, the happiness for each substantially greater. And in the festive rejoicing the whole world, indeed the whole universe, shares.

As the candidate passes through Kingdom after Kingdom the rejoicing becomes ever more and more vocal, more conscious, his progress ever more and more triumphant, until as the Assent of the Human Kingdom dies away from vibrant glory into soft murmuring, the candidate becomes literally transformed into a mighty ascending Fire, a veritable Pillar of Fire, irradiating Life with majestic pulsations of Eternal Being. And the beauty of the triumph lies not merely in the fact that in each Kingdom he is a living and compelling witness to the certainty of a glory to come for each and every member of each and every Kingdom—an outward and visible sign of an omnipresent certainty—but it lies even more in the fact that the kingship he has attained remains in each Kingdom as an eternal source of Power upon which each denizen is free to draw. A Master is a reservoir, a new spiritual account, an added power, on which all Kingdoms are at liberty to draw; and the Master knows—indeed is it marvellous

knowledge—that to him, among Others, turn constantly all forms of all Life for their increasing vitalization, so that part of his mighty meditation consists in being ever open, ever alert, to the constant call of every stone, of every piece of rock, of every crumb of earth, of every blade of grass, of every drop of water, of every tree and flower and shrub, of every moving creature, for LIFE. There is for the Master a new and wondrous intimacy with all manifested Life, a personal intimacy. With every calling thing he has his personal link, and all things call; and to every call he gives the answer of the Master, the answer of the soul triumphant, LIFE. X

As he passes through Kingdom after Kingdom, in wondrous way is each Kingdom literally drawn into him, does he pervade each Kingdom, and there is a great unification of consciousness. Each Kingdom and he are one for ever. So entry upon this fifth great stage demands complete transcendence of all separateness that could exclude aught of any Kingdom. When naught in any Kingdom is perceived but as comrade and brother, then indeed is such an individual who thus perceives

on the threshold of that Liberation which is one of the Major Acts of Unity.

And as the triumphal progress moves onward, all that it touches—and it touches all—moves onward too, becomes ready for the next higher form ; and those who themselves are Kings in any Kingdom gain the right of entry in due course into the Kingdom next above. The triumph of the Master-in-the-becoming makes an open Way, and on this open Way treads all Life, itself moving forward as he moves forward. For the triumph lies not in personal achievement—this, at such a stage, could count but little. Indeed, it would be of little if any avail. The triumph lies in a magic whereby life is added to Life in all things. His own Initiation is but the sum-total of the myriad Initiations he has learned to confer upon every living thing in the universe around him, and even, in a spirit of at-one-ment, upon the hosts of the universe beyond him. His own triumph is but the keystone of the Arch he has miraculously built. It is but the apotheosis of a host of triumphs. He ascends, and all ascends with him—each in its own degree, each to its own measure.

And as with Kingdoms of Nature, so with Kingdoms of Consciousness, the Master-in-the-becoming climbs plane after plane until the Monad, self-conscious on his own plane, welcomes home the messengers he has sent to the furthest confines of manifested matter, welcomes home messengers who bring him the fruits of their conquests, so that through them he attains a conscious kingship over all lower forms. Time will yet elapse before such kingship is able to be exercised in all completeness through every part of the conquered domains. The kingship may for the time remain potential, but there is kingship, and through exercise will its full majesty appear.

Like all other Initiations, this mighty Fifth must in large measure be self-achieved, and in some way, too, self-conferred. But a condition-precedent is the Great Accord of Nature. Unless this rings forth in no uncertain measure, the candidate is not yet *gotrabhu*. And it will not ring forth until the candidate knows how to utter the Word of Power in each Kingdom, so that at its uttering each Kingdom pauses as it were to listen, to wonder, to know, and then to burst forth into an ecstasy of joy and gratitude.

Only the utterance of the Word of Power can call forth the Assent, but when Word after Word has been spoken in Kingdom after Kingdom of Nature, on plane after plane of Consciousness, and when, on the sounding of the final Word the Sentence of Macrocosmic Life has become complete, then by its own Power is he who has learned to utter it able to place his feet upon the Path beyond.

I have been very forcibly reminded of those words : " I am the gambling of the cheat," and so on. How abundantly true these words are of him who passes onwards through the Kingdoms Individual to the first of the Kingdoms Universal, where individuality, triumphing, universalizes itself in terms of the first great step on the macrocosmic Path. " I am the gambling of the cheat, and I am his triumph," a triumph he perceives in some part of him even as he gambles, even as he cheats. For the taking of the fifth step is a vision for each form of manifested life of its eventual triumph, be its present circumstances what they may, be the darkness ever so black. The lower bodies may ignore, but the higher Self rejoices, for it knows that the achievement of one is not merely witness to the certainty of

all, but draws that certainty appreciably closer to each growing life in each Kingdom of Nature. And he who takes this final step in microcosmic life has the supreme joy of knowing that all the worlds move onwards with him, rejoice with him, share with him his triumphant bliss and sense of unification with them. He knows himself the Alpha and Omega of microcosmic worlds.

I wish I could reproduce the great triumphant Chant which is the Song of the Master Ascended. It is a Song which his being sings and which the worlds fill with their power because his Song is theirs. He sings of his unity with all the worlds through which he has passed. He sings the songs the denizens of the mineral kingdom sing, the songs of the earth, of the rock, of the stone, of all things mineral. He sings the songs of the trees, of flowers, of the grass. He sings the songs of the birds and animals. He sings the songs of human beings. For all songs are his songs. He has sung them all as he has passed from stage to stage. But now he sings them all in their complete fulfilment. And as the worlds sing with him, into even their singing creeps the faint sound of the future, and

the harmony imperfect foreshadows its perfection. As an undercurrent, as an echo from out of the future, as an as yet unreached consummation, the triumph, the fulfilment, of the Master blends with harmonies as yet unfinished, and for a moment, to each manifested life, the picture of its purpose stands revealed in melody.

The Master Ascended sings of his passage through the worlds, of the time when he was Alpha, and of the climbing upwards to the final Omega, where yet another Alpha becomes the starting-point of yet another spiral. He sings of his trials and sorrows, of his obstacles and failures, as precious guides to joy and power. He sees all troubles as messengers of the God of Love, and sings in praise alike of happiness and desolation. And as he thus sings, somewhat of darkness falls away from trouble everywhere, and illusion of loneliness and heart-ache recedes before the splendour of the Real, at least for a while. For all time, too, the burden of the worlds is lightened, for power has increased and ignorance has diminished.

Thus while the Master Ascended sings the song of the gambling of the cheat,

identifying himself with the cheat in his cheating and in his gambling, at the same time he sings the song of the honour of the cheat, and while the cheat is cheating, his soul whispers the song of his honour, for he hears the Master's voice and knows that voice to be his own. The Master resolves the imperfect into the perfect, and all that is as yet but bud feels stirring within itself the flower-to-be. A Flower of earth's humanity, of every Kingdom of Nature, has revealed to every seed, to every bud, that within lie unfolding flowers no less glorious ; and all things grow light of heart.

The candidate seems to remember, and in a manner recapitulate, the various incarnations, whether group-soul or individual, which have brought him to his triumph. He reviews them, passes them in view before him, and perceives the unfoldment of a Master from seed to perfect flower. And by the magic of At-one-ment he knows that the Life which has thus blossomed to a relative perfection in him is but as the Life in all things. He thus perceives the perfect flower in every form of manifested life, whether seed, bud or flower, at no matter what stage of unfoldment. And only because

he knows his own triumph to be part of the triumph universal, and because his triumph is a triumph for each and all, does he go forward *with all*, into the Kingdom Universal, where individuality enters upon its first transcendence—the first of an endless chain of ascending transcendences, and all other forms a stage forward on their respective pathways. His may be a major liberation, but it is the apotheosis in an individuality of liberations innumerable. Himself opening a gateway, all gateways are opened. And one of the features of greatest interest seems to lie in the fact that a Master does not become until the worlds are ready to receive him, so that his own strength alone is inadequate to the triumph—the world must be with him and add its strength to his.

The first of the microcosmic Initiations gives birth to the Christ individual. The second, third and fourth are stages on the road through youth to maturity, the Fifth is the Christ individual triumphant and the birth of the Christ universal, the beginning of the major or cosmic Initiations. The Master becomes the Guardian of all the Kingdoms of Nature, their Protector at all times, for there is a

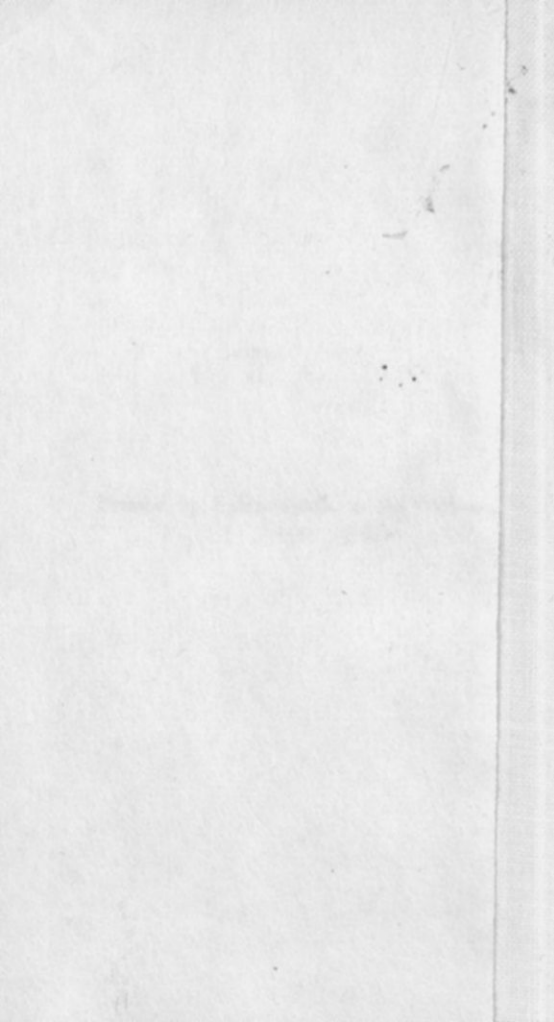
special relationship between Him and them. They bore witness to His fitness for advancement. They shared with Him His expansion and ascension. There is, therefore, an intimacy heretofore non-existent, an identification of a new nature ; and the responsibility of the individual thus honoured is constant and great. Be it remembered and exercised ; it involves both dignity and delicacy as between the Master and the Kingdoms through which He has passed to reach His present stature.

The Master will be conscious of the life in all things. For Him there is no division into organic and inorganic. He perceives God in all things. That is, He perceives all things to be Divine—within all things Life passing onwards to its Glory, and the very forms themselves, which Life takes, being Life. Indeed, there is naught but Life, and form is but another name for Life, for Life which helps Life to live.

The Master knows of naught but Life in reality, and treats that Life with the reverence He knows to be due to all Life, not because it is from God, for such a phrase is but a cloak for ignorance, but because it is so wonderful in its destiny.

He uses all forms reverently, for all forms are Life, however much they may be forms. Humanity itself is but a form for higher life. Humanity is but a form for our Lord the Sun. Life is form when perceived from above, Life when perceived from below. The Master knows how He regards Those on higher rungs of the Eternal Ladder. And thus knowing, He so lives that those below may be encouraged to regard Him as He regards Those beyond Him, because They so live as to evoke such regard.

Printed by Subbarayudu at the Vasanta Press,
Adyar Madras.



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NOV 01 2013